to get to England, they settled down in the country and had a more or less friendly intercourse \vith its people. Many of them delighted in smoking the *hookah* and in wearing the pleasant clothing of the land. Some even became learned in the language and philosophy of India. A great example of this was Sir William Jones, who wrote that his principal amusements were "botany and conversation with Pundits." He became fascinated with Indian culture, learning Sanskrit and Arabic. A modern civilian would be astounded to hear him saying that he had "more Brahmin teachers than I can find time to hear." Many Europeans in India to-day know no more of the vernacular than they have occasion to use in giving orders to their servants, not always too politely, and as for Sanskrit 1 . . . Jones wrote to Cornwallis, "I never was unhappy in England, it was not in my nature to be so, but I never was happy till I was settled in India/[5] "I would rather be a valetudinarian all my life than leave unexplored the Sanskrit mine which I have just opened."

During the whole of the eighteenth century and part of the nineteenth the bane of racialism seemed absent in Anglo-Indian relationships. The English merchants had to settle down side by side with the astute merchants of Bombay and Surat, while many Englishmen found the Mogul Court very much to their taste!

Sir Edwin Arnold glowingly described Buddhism in his *Light of Asia,* and his farewell poem to India, though it breathes a certain Victorian unction and is of no great literary excellence, is full of affection for the country and sorrow at leaving it and "its people of the sun":

> *Gentle^ soft-mannered, by a kind word won. . . . Must it seem too great for one man's heart To say it holds so many Indian sisters dear, so many Indian brothers? .. .*